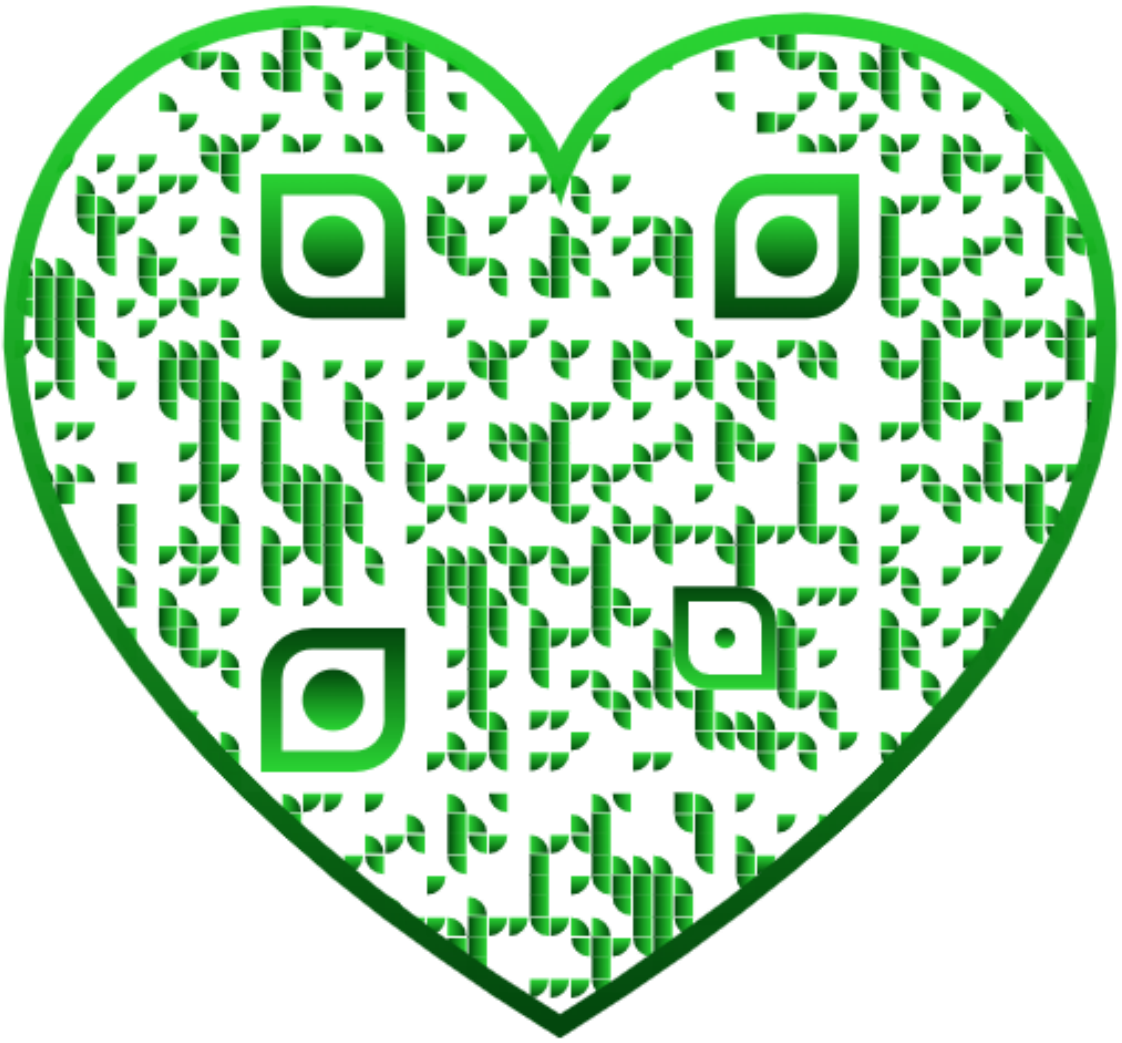
1. **Power comes to him who observes unbroken Brahmacharya for a period of twelve years**. Complete continence gives great intellectual and spiritual power. Controlled desire leads to the highest results. Transform the sexual energy into spiritual energy. The stronger this force, the more can be done with it. Only a powerful current of water can do hydraulic mining.
2. **Swami Vivekananda attributed his phenomenal mental powers to a lifelong observance of Brahmacharya.** A few days ago, a new set of the Encyclopedia Britannica had been bought for the Math. Seeing the new shining volumes, the disciple said to Swamiji, —It is almost impossible to read all these books in a single lifetime. He was unaware that Swamiji had already finished ten volumes and had begun the eleventh. Swamiji: What do you say? Ask me anything you like from these ten volumes, and I will answer you all. The disciple asked in wonder, —Have you read all these books? Swamiji: Why should I ask you to question me otherwise?Being examined, Swamiji not only reproduced the sense, but at places the very language of the difficult topics selected from each volume. The disciple, astonished, put aside the books, saying, — This is not within human power! Swamiji: **Do you see, simply by the observance of strict Brahmacharya (continence) all learning can be mastered in a very short time — one has an unfailing memory of what one hears or knows but once. It is owing to this want of continence that everything is on the brink of ruin in our country.**
3. His childhood friend: Whatever you may say, I cannot bring myself to believe in these words. Who can come by that oratorical power of expounding philosophy which you have? Swamiji: **You don't know! That power may come to all. That power comes to him who observes unbroken Brahmacharya for a period of twelve years, with the sole object of realizing God I have practiced that kind of Brahmacharya myself, and so a screen has been removed, as it were, from my brain. For that reason, I need not any more think over or prepare myself for any lectures on such a subtle subject as philosophy. Suppose I have to lecture tomorrow; all that I shall speak about will pass tonight before my eyes like so many pictures; and the next day I put into words during my lecture all those things that I saw. So you will understand now that it is not any power which is exclusively my own. Whoever will practice unbroken Brahmacharya for twelve years will surely have it. If you do so, you too will get it. Our Shastras do not say that only such and such a person will get it and not others!**
4. **The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. Continence gives wonderful control over** mankind. The spiritual leaders of men have been very continent and this is what gave them power.
5. I heard him say on his wonderful power of retentive memory in this manner. —**If a person can be continent for twelve years, he can have extraordinary memory. One must be celibate and keep his Brahmacharya absolutely even in his dream.**—
6. From Mrs. George Roorbach's reminiscences of Swami Vivekananda at Camp Taylor, California, in May 1900:—In my first speech in this country, in Chicago, I addressed that audience as 'Sisters and Brothers of America', and you know that they all rose to their feet. **You may wonder what made them do this, you may wonder if I had some strange power. Let me tell you that I did have a power and this is it — never once in my life did I allow myself to have even one sexual thought. I trained my mind, my**



**thinking, and the powers that man usually uses along that line I put into a higher channel, and it developed a force so strong that nothing could resist it.**

7. If one is a slave to his passions and desires, one cannot feel the pure joy of real freedom.
8. **During the period of sickness, abstain from anger and from lust — even if you are householders.**
9. This hideous world is Maya. Renounce and be happy. Give up the idea of sex and possessions. There is no other bond. Marriage and sex and money are the only living devils. All earthly love proceeds from the body. No sex, no possessions; as these fall off, the eyes open to spiritual vision. The soul regains its own infinite power.
10. Is there any sex-distinction in the Atman (Self)? Out with the differentiation between man and woman—all is Atman! Give up the identification with the body, and stand up!
11. The satisfaction of desire only increases it, as oil poured on fire makes it burn more fiercely.
12. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man who desires to reach the spirit cannot at the same time hold sex distinctions. (CW ,V.4, P.176)
13. Every boy should be trained to practice absolute Brahmacharya and then, and then alone faith and Shraddha will come. Chastity in thought, word and deed always and in all conditions is what is called Brahmacharya. Unchaste imagination is as bad as unchaste action. The Brahmacharya must be pure in thought, word and deed.
14. First of all, one must completely mold one's religious life in solitude, must be perfect in renunciation and **must preserve Brahmacharya without a break**. The Tamas has entered into you — what of that? Cannot the Tamas be destroyed? It can be done in less than no time!
15. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and faith in one's own self.
16. As we get further and further away from the animal state, our sense-pleasures become less and less; and our enjoyment, in a rapidly increasing consciousness of scientific and psychological knowledge, becomes more and more intense; and —knowledge for the sake of knowledge , regardless of the amount of sense-pleasures it may conduce to, becomes the supreme pleasure of the mind.
17. **All the misery of the world is caused by this slavery to the senses. Our inability to rise above the sense-life—the striving for physical pleasures, is the cause of all the horrors and miseries in the world.**
18. **The lower the organism, the greater is its pleasure in the senses.** Think of the lowest animals and the power of touch. Everything is touch. ... When you come to man, you will see that the lower the civilization of the man, the greater is the power of the senses. ... **The higher the organism, the lesser is the pleasure of the senses.** A dog can eat a meal, but cannot understand the exquisite pleasure of thinking about metaphysics. He is deprived of the wonderful pleasure which you get through the intellect. The pleasures of the senses are great. Greater than those is the pleasure of the intellect. When you attend the fine fifty-course dinner in Paris, that is pleasure indeed. But in the observatory, looking at the stars, seeing . . . worlds coming and developing — think of that! It must be greater, for I know you forget all about eating. That pleasure must be greater than what you get from worldly things. You forget all about wives, children, husbands, and everything; you forget all about the sense-plane. That is intellectual pleasure. It is

common sense that it must be greater than sense pleasure. It is always for greater joy that you give up the lesser. This is practical religion — the attainment of freedom, renunciation. Renounce!

19. Every bit of pleasure will bring its quota of pain, if not with compound interest.
20. It is a land of dreams; it does not matter whether one enjoys or weeps; they are but dreams, and as such, must break sooner or later.
21. He whose joy is only in himself, whose desires are only in himself, he has learned his lessons.
22. Everything in this life is fraught with fear. It is renunciation alone that makes one fearless.
23. And if this Maya is so beautiful, think of the wondrous beauty of the Reality behind it.
24. **The lower the organization, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog or a wolf. But all the pleasures of the dog or the wolf have gone, as it were into the senses.** The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought, in philosophy, in arts and sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who can appreciate it. So, even on the utilitarian ground that man is to seek for pleasure, he should cultivate religious thought, for it is the highest pleasure that exists. Thus religion, as a study, seems to me to be absolutely necessary.
25. Knowledge should be acquired in that way, otherwise by educating yourself in the tol of a Pandit you will be only a human ape all your life. One should live from his very boyhood with one whose character is like a blazing fire and should have before him a living example of the highest teaching. Mere reading that it is a sin to tell a lie will be of no use. Every boy should be trained to practice absolute Brahmacharya, and then, and then only, faith — Shraddha — will come. Otherwise, why will not one who has no Shraddha speak an untruth? In our country, the imparting of knowledge has always been through men of renunciation. Later, the Pandits, by monopolizing all knowledge and restricting it to the tols, have only brought the country to the brink of ruin. India had all good prospects so long as Tyagis (men of renunciation) used to impart knowledge.
26. **In our everyday life we find that the less the sense-enjoyments, the higher the life of the man. Look at the dog when he eats. No man ever ate with the same satisfaction. Observe the pig giving grunts of satisfaction as he eats; it is his heaven, and if the greatest archangel came and looked on, the pig would not even notice him. His whole existence is in his eating. No man was ever born who could eat that way.** Think of the power of hearing in the lower animals, the power of seeing; all their senses are highly developed. Their enjoyment of the senses is extreme; they become simply mad with delight and pleasure. And the lower the man also, the more delight he finds in the senses. As he gets higher, the goal becomes reason and love. In proportion as these faculties develop, he loses the power of enjoying the senses.
27. But whatever be the order of genesis, the celibate teachers of the Shrutis and Smritis stand on an entirely different platform from the married ones, which is perfect chastity, Brahmacharya.
28. Founders of all good undertakings, before they launch on their desired work, must attain to the knowledge of the Atman through rigorous self – discipline. Otherwise defects are bound to occur in their work.

29. **Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.**
30. Teach the boys the system of Brahmacharya.
31. **In order to attain to ideal Brahmacharya one has to observe strict rules regarding chastity in the beginning. For minimum 12 years, one should keep oneself strictly aloof from the least association with the opposite gender as far as possible. When spiritual aspirants are established in the ideal of Sannyasa and Brahmacharya, they will be able to mix on an equal footing with worldly men without any harm. But in the beginning 12 years, if they do not keep themselves within the barriers of strict rules, they will all go wrong.**
32. People here (in USA) have found a new type of man in me. Even the orthodox are at their wit's end. And people are now looking up to me with an eye of reverence. Is there a greater strength than that of Brahmacharya — purity, my boy?
33. What can be a higher end than God? God Himself is the highest goal of man; see Him, enjoy Him. We can never conceive anything higher, because God is perfection. We cannot conceive of any higher enjoyment than that of love, but this word love has different meanings. It does not mean the ordinary selfish love of the world; it is blasphemy to call that love. **The love for our children and our wives is mere animal love; that love which is perfectly unselfish is the only love, and that is of God. It is a very difficult thing to attain to.** We are passing through all these different loves — love of children, father, mother, and so forth. We slowly exercise the faculty of love; but in the majority of cases we never learn anything from it, we become bound to one step, to one person. In some cases men come out of this bondage. Men are ever running after wives and wealth and fame in this world; sometimes they are hit very hard on the head, and they find out what this world really is. No one in this world can really love anything but God. Man finds out that human love is all hollow. Men cannot love though they talk of it. The wife says she loves her husband and kisses him; but as soon as he dies, the first thing she thinks about is the bank account, and what she shall do the next day. The husband loves the wife; but when she becomes sick and loses her beauty, or becomes haggard, or makes a mistake, he ceases to care for her. **All the love of the world is hypocrisy and hollowness.**
34. Describing the Indian ideal of Brahmacharya in the student's life, Swami Vivekananda said: —Brahmacharya should be like a burning fire within the veins!
35. The Sanskrit name for a student, Brahmacharin, is synonymous with the Sanskrit word Kamajit. (One who has full control over his passions.) Our goal of life is Moksha; how can that be ever attained without Brahmacharya or absolute continence? Hence it is imposed upon our boys and youth as an indispensable condition during their studentship. The purpose of life in the West is Bhoga, enjoyment; hence much attention to strict Brahmacharya is not so indispensably necessary with them as it is with us.
36. Obedience to the Guru without questioning, and strict observance of Brahmacharya — this is the secret of success.
37. **A man who wants to be a perfect Yogi must give up the sex idea.** The soul has no sex; why should it degrade itself with sex ideas? Later on we shall understand better why these ideas must be given up. The mind of the man who receives gifts is acted on by the mind of the giver, so the receiver is likely to become degenerated. Receiving gifts is

prone to destroy the independence of the mind, and make us slavish. Therefore, receive no gifts.

38. **Competitions for life or sex-gratification are only momentary, unnecessary, extraneous effects, caused by ignorance. Even when all competition has ceased, this perfect nature behind will make us go forward until everyone has become perfect.** Therefore there is no reason to believe that competition is necessary to progress. In the animal the man was suppressed, but as soon as the door was opened, out rushed man. So in man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars, the god becomes manifest.
39. In his Raja Yoga, the Swami explains that through Brahmacharya sex energy is converted into a higher form of psychic energy called 'ojas'. Ojas, literally meaning the 'illuminating' or 'bright' is the highest form of energy in the human body. In the spiritual aspirant who constantly practices continence and purity, other forms of energy are transmuted into ojas and stored in the brain, expressing as spiritual and intellectual power. He says, — The yogis say that part of the human energy which is expressed as sex energy, in sexual thought, when checked and controlled easily becomes changed into ojas, and as the Muladhara (lowest of the six centers of consciousness) guides these, the yogi pays particular attention to that center He tries to take up all his sexual energy and convert it into ojas.
40. **It is only the chaste man or woman who can make the ojas rise and store it in the brain; that is why chastity has always been considered the highest virtue. A man feels that if he is unchaste, spirituality goes away, he loses mental vigor and moral stamina. That is why in all the religious orders in the world which have produced spiritual giants you always find absolute chastity insisted upon. That is why the monks came into existence, giving up marriage. There must be perfect chastity in thought, word and deed; without it the practice of Raja Yoga is dangerous, and may lead to insanity. If people practice Raja Yoga and at the same time lead an impure life, how can they expect to become yogis?**
41. Disciple: Do you think, sir, the same consummation would be reached through the way Mataji is educating her students? These students would soon grow up and get married and would presently shade into the likeness of all other women of the common run. So I think, if these girls might be made to adopt Brahmacharya, then only could they devote their lives to the cause of the country's progress and attain to the high ideals preached in our sacred books. Swamiji: Yes, everything will come about in time. Such educated men are not yet born in this country, who can keep their girls unmarried without fear of social punishment.
42. Of all renunciations, the most natural, so to say, is that of the Bhakti-Yogi. Here there is no violence, nothing to give up, nothing to tear off, as it were, from ourselves, nothing from which we have violently to separate ourselves. The Bhakta's renunciation is easy, smooth flowing, and as natural as the things around us. We see the manifestation of this sort of renunciation, although more or less in the form of caricatures, every day around us. A man begins to love a woman; after a while he loves another, and the first woman he lets go. She drops put of his mind smoothly, gently, without his feeling the want of her at all. A woman loves a man; she then begins to love another man, and the first one drops off from her mind quite naturally. A man loves his own city, then he begins to love his country, and the intense love for his little city drops off smoothly, naturally. Again, a man

learns to love the whole world; his love for his country, his intense, fanatical patriotism drops off without hurting him, without any manifestation of violence. **An uncultured man loves the pleasures of the senses intensely; as he becomes cultured, he begins to love intellectual pleasures, and his sense-enjoyments become less and less. No man can enjoy a meal with the same gusto or pleasure as a dog or a wolf, but those pleasures which a man gets from intellectual experiences and achievements, the dog can never enjoy. At first, pleasure is in association with the lowest senses; but as soon as an animal reaches a higher plane of existence, the lower kind of pleasures becomes less intense. In human society, the nearer the man is to the animal, the stronger is his pleasure in the senses; and the higher and the more cultured the man is, the greater is his pleasure in intellectual and such other finer pursuits. So when a man gets even higher than the plane of the intellect, higher than that of mere thought, when he gets to the plane of spirituality and of divine inspiration, he finds there a state of bliss, compared with which all the pleasures of the senses, or even of the intellect, are as nothing. When the moon shines brightly, all the stars become dim; and when the sun shines, the moon herself becomes dim.** The renunciation necessary for the attainment of Bhakti is not obtained by killing anything, but just comes in as naturally as in the presence of an increasingly stronger light, the less intense ones become dimmer and dimmer until they vanish away completely. So this love of the pleasures of the senses and of the intellect is all made dim and thrown aside and cast into the shade by the love of God Himself.

43. If the performance of Yajnas is the corner-stone of the work-portion of the Vedas, as surely is Brahmacharya the foundation of the knowledge-portion.
44. The nerve center at the base of the spine near the sacrum is most important. It is the seat of the generative substance of the sexual energy and is symbolized by the Yogi as a triangle containing a tiny serpent coiled up in it. This sleeping serpent is called Kundalini, and to raise this Kundalini is the whole object of Raja-Yoga. **The great sexual force, raised from animal action and sent upward to the great dynamo of the human system, the brain, and there stored up, becomes Ojas or spiritual force. All good thought, all prayer, resolves a part of that animal energy into Ojas and helps to give us spiritual power. This Ojas is the real man and in human beings alone is it possible for this storage of Ojas to be accomplished. One in whom the whole animal sex force has been transformed into Ojas is a god. He speaks with power, and his words regenerate the world.** The Yogi pictures this serpent as being slowly lifted from stage to stage until the highest, the pineal gland, is reached. No man or woman can be really spiritual until the sexual energy, the highest power possessed by man, has been converted into Ojas. No force can be created; it can only be directed. Therefore we must learn to control the grand powers that are already in our hands and by will power make them spiritual instead of merely animal. Thus it is clearly seen that chastity is the corner-stone of all morality and of all religion. In Raja-Yoga especially, absolute chastity in thought, word, and deed is a *sine qua non*. The same laws apply to the married and the single. **If one wastes the most potent forces of one's being, one cannot become spiritual. All history teaches us that the great seers of all ages were either monks and ascetics or those who had given up married life; only the pure in life can see God.**

45. The circle of vision has become so narrow, so degraded, so beastly, so animal! None is desiring anything beyond this body. Oh, the terrible degradation, the terrible misery of it! What little flesh, the five senses, the stomach! What is the world but a combination of stomach and sex? Look at millions of men and women — that is what they are living for. Take these away from them and they will find their life empty, meaningless, and intolerable. Such are we. And such is our mind; it is continually hankering for ways and means to satisfy the hunger of the stomach and sex. All the time this is going on. There is also endless suffering; **these desires of the body bring only momentary satisfaction and endless suffering. It is like drinking a cup of which the surface layer is nectar, while underneath all is poison. But we still hanker for all these things. What can be done? Renunciation of the senses and desires is the only way out of this misery. If you want to be spiritual, you must renounce. This is the real test. Give up the world — this nonsense of the senses. There is only one real desire: to know what is true, to be spiritual.** No more materialism, no more this egoism, I must become spiritual. Strong, intense must be the desire. If a man's hands and feet were so tied that he could not move and then if a burning piece of charcoal were placed on his body, he would struggle with all his power to throw it off. When I shall have that sort of extreme desire, that restless struggle, to throw off this burning world, then the time will have come for me to glimpse the Divine Truth.
46. The Hindu drank in with his mother's milk that this life is as nothing — a dream! In this he is at one with the Westerners; but the Westerner sees no further and his conclusion is that of the Charvaka — to — make hay while the sun shines . —This world being a miserable hole, let us enjoy to the utmost what morsels of pleasure are left to us. To the Hindu, on the other hand, God and soul are the only realities, infinitely more real than this world, and he is therefore ever ready to let this go for the other.
47. Then, of course, every faculty has been given to us by God for some use. Therefore the monk is wrong in not propagating the race — a sinner! Well, so also have been given us the faculties of anger, lust, cruelty, theft, robbery, cheating, etc., every one of these being absolutely necessary for the maintenance of social life, reformed or unreformed. What about these? Ought they also to be maintained at full steam, following the varied-experience theory or not? Of course the social reformers, being in intimate acquaintance with God Almighty and His purposes, must answer the query in the positive. Are we to follow Vishvamitra, Atri, and others in their ferocity and the Vasishtha family in particular in their —full and varied experience with womankind? **For the majority of married Rishis are as celebrated for their liberality in begetting children wherever and whenever they could, as for their hymn-singing and Soma-bibbing; or are we to follow the celibate Rishis who upheld Brahmacharya as the *sine qua non* of spirituality?** Then there are the usual backsliders, who ought to come in for a load of abuse — monks who could not keep up to their ideal — weak, wicked. **But if the ideal is straight and sound, a backsliding monk is head and shoulders above any householder in the land, on the principle, —It is better to have loved and lost. Compared to the coward that never made the attempt, he is a hero.** If the searchlight of scrutiny were turned on the inner workings of our social reform conclave, angels would have to take note of the percentage of backsliders as between the monk and the householder; and the recording angel is in our own heart.

48. **But then, what about this marvelous experience of standing alone, discarding all help, breasting the storms of life, of working without any sense of recompense, without any sense of putrid duty? Working a whole life, joyful, free — not goaded on to work like slaves by false human love or ambition? This the monk alone can have. What about religion? Has it to remain or vanish? If it remains, it requires its experts, its soldiers. The monk is the religious expert, having made religion his one *metier* (a field of work; occupation, trade, or profession) of life. He is the soldier of God. What religion dies so long as it has a band of devoted monks?** Why are Protestant England and America shaking before the onrush of the Catholic monk? *Vive (*long live*)* Ranade and the Social Reformers! — but, O India! Anglicized India! Do not forget, child, that there are in this society problems that neither you nor your Western Guru can yet grasp the meaning of — much less solve!
49. The lower the animal, the more is its enjoyment in the senses, the more it lives in the senses. Civilization**, true civilization, should mean the power of taking the animal-man out of his sense-life — by giving him visions and tastes of planes much higher — and not external comforts.**
50. Sri Ramakrishna used to say, —Whoever can give up the sex idea, can spurn at the world . **He who has given up the sense enjoyments, the outgoing tendencies of whose mind have been stopped, know for certain that God is not far away from such a heart, His shadow has already fallen there, He can no longer keep Himself away from such a devotee who cares not, for anything else. Then he feels an ecstatic joy in every pore of his body. So intense is the joy that caught in it he loses all outward consciousness. He goes into trance and enjoys this ineffable joy in one continuous stream of consciousness. If that highest bliss is to be attained at enjoyed without any break, the desire for the fleeting pleasures of sense-objects which ultimately lead man to terrible miseries should be mercilessly eschewed-not that kind of hypocritical renunciation which lasts for a day or two but the wholesale uprooting of even the last vestige of such desires. If anyone succeeds in doing this, He will feel that what he was so long enjoying was but an infinitesimal part that ocean of bliss filtering in through one other of the sense-organs, and that now through very cell of his body he is enjoying this infinite bliss** – that this flesh-and-blood body has been changed and transfigured into something divine to be a worthy receptacle for the divine Bliss. **Can perversity go any further than this foregoing this infinite Bliss for petty sense-enjoyments?**
51. **The Ojas** – The — Ojas is that which makes the difference between man and man. **The man who has much Ojas is the leader of men. It gives a tremendous power of attraction. Ojas is manufactured from the nerve – currents. It has this peculiarity: it is most easily made from that force which manifests itself in the sexual powers. If the powers of the sexual centers are not frittered away and their energies wasted (action is only thought in a grosser state), they can be manufactured into Ojas.** The two great nerve currents of the body start from the brain, go down on each side of the spinal cord, but they cross in the shape of the figure 8 at the back of the head. Thus the left side of the body is governed by the right side of the head. At the lowest point of the circuit is the sexual center, the Sacral Plexus. The energy conveyed by these two currents of nerves comes down, and a large amount is continually being stored in the Sacral Plexus. The last bone in the spine is over the Sacral Plexus and is described in symbolic

language as a triangle; and as the energy is stored up beside it, this energy is symbolized by a serpent. Consciousness and subconsciousness work through these two nerve – currents. But super-consciousness takes off the nerve – current when it reaches the lower end of the circuit, and instead of allowing it to go up and complete the circuit, stops and forces it up the spinal cord as Ojas from the Sacral Plexus. **The spinal cord is naturally closed, but it can be opened to form a passage for this Ojas. As the current travels from one center of the spinal cord to another, you can travel from one plane of existence to another. This is why the human being is greater than others, because all planes, all experiences, are possible to the spirit in the human body. We do not need another; for man can, if he likes, finish in his body his probation and can after that become pure spirit. When the Ojas has gone from center to center and reaches the Pineal Gland (a part of the brain to which science can assign no function), man then becomes neither mind nor body, he is free from all bondage.** The great danger of psychic powers is that man stumbles, as it were, into them, and knows not how to use them rightly. He is without training and without knowledge of what has happened to him. The danger is that in using these psychic powers, the sexual feelings are abnormally roused as these powers are in fact manufactured out of the sexual center. The best and safest way is to avoid psychic manifestations, for they play the most horrible pranks on their ignorant and untrained owners. To go back to symbols. Because this movement of the Ojas up the spinal cord feels like a spiral one, it is called the —snake . The snake, therefore, or the serpent, rests on the bone or triangle. When it is roused, it travels up the spinal cord; and as it goes from center to center, a new natural world is opened inside us — the Kundalini is roused.

52. **The Yogi alone has the Sushumna open. When this Sushumna current opens, and begins to rise, we get beyond the sense, our minds become super-sensuous, super-conscious — we get beyond even the intellect, where reasoning cannot reach. To open that Sushumna is the prime object of the Yogi.** According to him, along this Sushumna are ranged these centers, or, in more figurative language, these lotuses, as they are called. The lowest one is at the lower end of the spinal cord, and is called Muladhara, the next higher is called Svadhishthana, the third Manipura, the fourth Anahata, the fifth Vishuddha, the sixth Âjnâ and the last, which is in the brain, is the Sahasrara, or —the thousand-petaled . Of these we have to take cognition just now of two centres only, the lowest, the Muladhara, and the highest, the Sahasrara. **All energy has to be taken up from its seat in the Muladhara and brought to the Sahasrara. The Yogis claim that of all the energies that are in the human body the highest is what they call —Ojas . Now this Ojas is stored up in the brain, and the more Ojas is in a man's head, the more powerful he is, the more intellectual, the more spiritually strong. One man may speak beautiful language and beautiful thoughts, but they, do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words charm. Every movement of his is powerful. That is the power of Ojas.**